(39-0054/610(65)

5

Rough Field Notes - Misc.

Joshua states that in old days tides came up farther into river, & did not go back so far.

~~ho pas gatai~~
t' a x t

such a sight is ~~human~~ kwi ox' se u.
= as if born, weeping is some.

(1) Stone differs from ordinary stone, but Joshua does not know ~~it~~ how

A man sailing in canoe on salt water beside mountain. He hears a noise like weeping of infant, a stone (1) comes out of ~~baby~~ mountain at water's edge. Last time seen by father of Alec. Davis, in Dean Channel. This particular time the man got scared & fled. In olden times this almost always happened to men who had kept days, & fasted. They used to take stone, put it in new box & cover it up. ~~On top.~~ Every time this box was opened, stone was not alone, e.g. it had skins & other valuables (when ever opened it was put in new box). Stone had six in it. Joshua has looked often, but has never seen it, thanks to improper light.

85 (1) but. turned enough to make the roots stop where tops had previously been. Power that was behind mountain was animal (with eagle's foot only bigger, silky blue fleece, pack on back, wolf attendants, ability to rob children, lived in cave in mountain, ~~smoke~~, ~~long~~ hind legs, ~~short~~ front legs, claws on hand, no tail, ⊥2 (sme. ᐊᐣ ᓂᔨᒃ) way of walking.

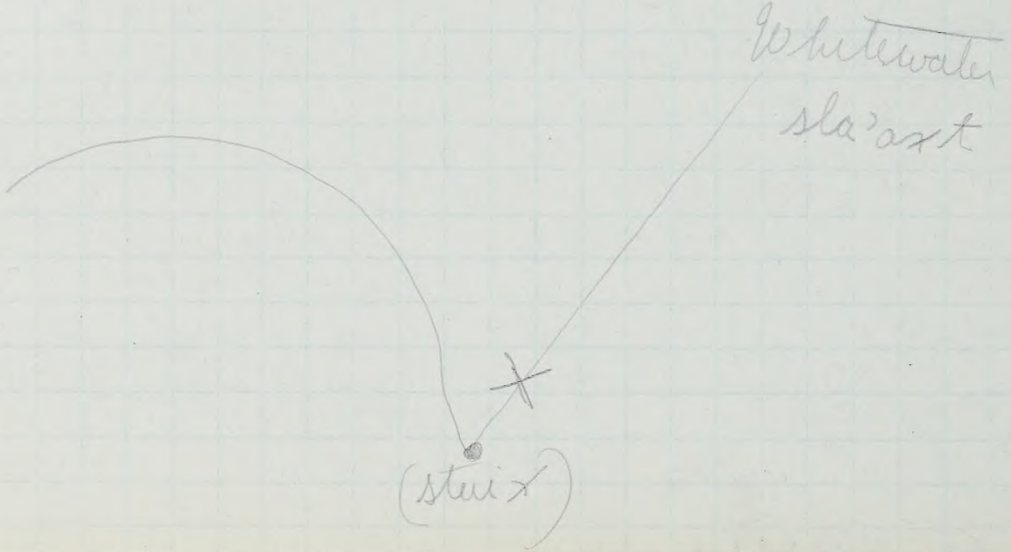
(2) no. (sent)

When men went up mountain hunting, the mountain used to rise perpendicularly to meet them (!) The men always carried ropes with them, & when this happened they would jump at conveniently sized tree, grip it with feet up & head down, tie themselves to tree in this position so that when mountain turned they would be right. If anything dropped the rope always broke & lost it.

~~Then is a~~ George King (Klein) man, was in Quatne with ~~&~~ others. People ~~started~~ were gambling, stakes was mountain-goat grease. 2 fellows lost all their grease & set out to hunt more. They climbed mountain, saw 2 goats, fired & killed 2. As they killed the goats, others replaced them, & so on indefinitely. One man tried to restrain other, not knowing where come ~~Grease~~ goats. They cut out grease bags & began to return. Mountain arose. They placed themselves on ledges of rock; mountain rose then rest to traditional distance. Dogs barked, & it sank to normal. People returned & told George King.

In old days when ~~a~~ married people used to pinch left cheek between wisdom teeth & spit out reddish blood.

87 (1) Buoys with full lights.



snu' ɔ' ɔ j k'

At X was big Indian town. Country round of clay, heavily but not densely wooded. Odd, old story. Indians used to plant dead in crouching position in box, cover corpse with skins, lash boxes with sinews & suspend from trees. The morning after the corpse was always missing, box found on ground, lashings cut. ~~Boys~~ People worked up. A young commoner suggested to son of lake that ɔ solve mystery of corpse, if lake father consent. Boys thought that chiefs box might be responsible. It was arranged that common boy be dressed up as corpse & hung up (1) how cemetery was away from town-site, but with clear trail cut straight to it. Friend was to watch from a distance in ambush. Tribesmen were told to get ~~serious~~ torches. Night comes. man up tree keeps opening & closing eyes. Then he saw a (snuw), first not on that not chiefs box. (snuw) jumped for box, ripped open lashing, box fell to ground (snuw) carried box on lashing over forehead with needles pointing inwards. "Corpse" still feigning death, stuffed in, friend raises village. Along Whitewater was well cut Indian trail, (snɔɔ) took it as nothing thanks to its power for about 20 miles. Across way lay two windfalls, room to crawl underneath as

99 (1) Cut skin of neck and slit that of chest as in skinning animal: the boy let him do so in order to have evidence of adventure.

Their plan was that when near stone they would reverse canoe 98
with stern against rock. (Tahl) boy had supernatural power, hence he
knew it would not hurt him, in fact that it wanted somebody to
hear its tale. (Tahl) boy now touching rock. Groans and lamentable
sounds continue. Boy sits on rock with feet in canoe, tells that if
wrong he kick canoe off, owing friend a chance for life with
keen sleuth. No hostile motion on part of beast. Boy lowers
& both weep together. Animal tells story; it had lost child's
basket. It had perched self on rock in order to tell his tale to a
brave man, grieved at cowardice of most people. Mi'zelz hit.
the place of blue-berries, he pointed to same, said his children
& surprised nobody knew location. The animal sat on copper;
he threw this out, said he had taken it from dead man's boat,
said plenty more in his mountain home, & if he wanted them he
could get enough to make him rich for life. He gave this one to
boy. Happy at unbardening soul, said he (now's) a land meaning
Thank you! Animal left. Man went to claim & got goods. If
anyone else had gone, he would have been unsuccessful.
About 6 miles above, long time after, was found body of beast shot

99 (ff. asks whether we think power of eye, when beast dead, could cause the flight.

through roof. Body had caused blight to country side, as salt on 100 grass. Whole country a bone-yard, beast's skeletons & those of would-be-eaters. Joshua's relatives refused to move them, ground still considered taboo (1)

10'
(1) p'skun
(2) (honodjono) now only meets in connection with ceremonial things.
(3) ax'tcdst = half way to tyi'.
(4) stal?tsm = (tyi')
(5) tci'bgɛ
(6) If I am commoner & kill a seal I invite (tyis). Starting at fingers a head is cut up, a finger & strip to each (tyi). Not a drop of blood was wasted. If plenty everybody invited, if a few, just the (tyis). A slight to overlook a (tyi). If very great abundance (tyis) of neighboring villages invited, but this not usual. Were esteemed up to time of J about 15. A (tyi') lankot, suggested the making of respect for seal food. Seal's grease used for lighting.
(7) Order of ranking as (tyis).
(8) Each man had his box & as each got his show his put it in box & locked it on spot.